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**It's easy enough to be pleasant**
**When life flows along like a song,**
**But the man worth while**
**Is the man who can smile,**
**When everything goes dead wrong.**

**To Our Subscribers**—*Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare, Madras-Thyagarayanagar.*—Editor, W. & W.

## EDITORIALS

I

### *Regain the Lost Divine Glory*

We are all pilgrims and what is our goal?

Are we treading the Divine Path?

Inspite of so many temptations and desires in life every one has a bright spot in him, the love for Divine Glory.

Even the worst criminal has this bright spot in him, but only he does not seek the right path to it.

Lust for power, material greed, sensual excitement, selfishness, passion for wealth and the lower appetites have drawn man from his true life in spirit into the materialistic life.

He can regain his lost Divine glory if he practises in right earnest the principles of Bhakthi.

Bhakthi transmutes animal nature into Divine Nature and raises him to the pinnacle of Divine Glory and splendour.

In the midst of the daily life and avocations we forget our duty to ourselves. Even when Divine thoughts occur we ignore them when we think of the worldliness.

Do we really thirst for God?

Do we really want to have his Dharsan?

He who has this thirst only will develop love. Unto him alone He will reveal Himself.

God is a question of supply and Demand. If there is sincere demand for God, the supply will come at once.

The Light is within us.

We must march forward in the spiritual path. If we fix the mind on the Lord, the light within will make you boldly march on the righteous path with intense faith and sincerity and unshakable faith in the existence of God, and in the efficiency of spiritual practices.

We should be humble and simple. Be bold, fearless and practise truth and proclaim it everywhere.

Never entertain any bad motive and the thought of good should be part and parcel of a man's very being.

We should not entertain any bad motives at all.

We should do good to others and should take a delight in doing good. There is joy in doing selfless service.

Let us expand and purify our hearts to live in the life of true selfless service.

All the phenomena of Nature are governed by one Law—the Law of Causation—Law of Karma. It is that law that keeps up the inner harmony and logical order of the Universe.

No phenomena can escape from the operation of this mighty law.

The cause is bound in the effect and the effect in the cause. The effect is similar to the cause.

This world runs on this vital fundamental law.

This law is inexorable and immutable.

Any action is bound to react on us with equal force, and effect.

We must be up and doing and not sit idly craving God to help us. God helps those who help themselves. Do the best you can and leave the rest to Him. Serve the Devotees and remain in their company. The power of prayer is indescribable. Its glory is ineffable. Sincere devotion only will reveal its splendour.

We should never forget that the goal of life is God Realisation. We should aspire ceaselessly for His Grace.

We must practise Ahimsa. We should do everything for His sake. Fight with the mind and the Indriyas. Turn them towards God. We must feel that God works through us and He sees through our eyes. By doing this we will get a new angle of vision.

Perceive the immanence of God in all objects. Be kind and compassionate to inferiors, friendly to your equals and respectful to your superiors.

We must develop Vairagya.

Love is the immediate way to the Kingdom of God-Truth. Cultivate pure Love and Pure Love will eradicate the negative qualities in us. Love is a great purifier of the mind.

Abandon all sorts of wrong notions, prejudices, superstitions. Eradicate wrong notions of difficulties and impossibilities.

Live in Love. Cling fast to the faith in the Glory of God and Divine Life.

Have equal and broad vision. Love all, Behold the Self in all.

Do not use harsh words. Do not exploit others. Do not waste your energy in idle talks and gossiping. Serve one, Give and Give.

Be cheerful always and cultivate adaptability. Be righteous and develop virtuous qualities.

Establish good habits and develop the power of endurance. Speak measured words.

Admit your faults and above all kill the little EGO.

Surrender the fruits of action unto the Lord.

Lead a simple, plain regulated life with plain living and high thinking.

Law and Law-Giver are one.

Obey this Law. Try to attain knowledge and rest in your own Swaroop.

The above are the teachings of Swami Sivanandaji and we remind our readers that they owe a duty to themselves to conduct and regulate their lives properly in the materialistic world.

## II

## STARVING OUR COWS

By R. S. Sankariar

Recently Sree Nehru declared that India produces hardly 78% of fodder for the livestock. Fodder will include not only grass, hay, corn stalks and the like, but also cottonseed, and oilcakes of cocoanut, and groundnut.

Yet we find that now the central government has been licensing export of these valuable cattle-feed.

Milking cows are given half a pound a day of cocoanot oilcake or groundnut oilcake. This increases the milk yield and enriches the milk. Last week the central government allowed export of 15,000 tons of cocoanut oilcake, and later 20,000 tons of groundnut oilcake. The 35,000 tons mean a whole year's enriching feed for about 500,000 cows.

It also means reducing the milk available for about 8,000,000 children.

Who really governs? The chief controller of Imports and Exports or the Ministry in charge of food, and animal husbandry?

## NOTES

### THE STRUCTURE OF LIFE

Sri Swami Krishnananda

*(Continued from issue 26th July 1957)*

#### Truth is the Law of Life

Meditation on the Supreme Being is our highest ideal, our greatest good. One cannot completely forget this aim and yet be happy in this world. Every action in life should be converted into a form of Yoga. We do not know at which moment of life we may cast off this body, and the dominant thought of our present life determines the nature of our next life. We must be continuously practising Yoga, because that is the way in which we can conform to the law of Truth. Our mainstay should always be Truth.

Truth, Rita, is the law of life. Anything that goes contrary to it is Anrita, falsehood. Rita is the cosmic unitary law of nature, and Anrita is its opposite. Anrita should be abolished from life. Rita is the glory of God. To lead this life of Rita we have to adopt various methods of conduct and practice. Yoga is the main clue. Yoga is not difficult to practise, if only it is properly understood. It is living in tune with God; it is abiding by the principles of Truth, and avoiding the path of untruth. Personal interest should never govern one's action.

A Karma Yogi sees God in action. A Bhakti Yogi sees God in every form, and loves every form as God Himself. A Raja Yogi ever concentrates his mind on the concept of God or Self, either by inhibition of the mind's functions or by positive concentration of it on Reality. The Jnana Yogi realizes the Eternal Presence inside and outside, and the whole of his life's activity becomes a spontaneous expression of Divine Life. His life is inundated by a ceaseless consciousness of the Supreme Being. Meditation on this Reality, this Self is one's supreme duty in life.

#### Meditation

We may practise meditation in any way that is in fitness to our capacity, aptitude or temperament. It should not be confined merely to a particular part of the day. It ought to be a continuous awareness of the Divine Presence. Though in the beginning we may start by meditating for a few minutes every morning, later on meditation should extend to a few hours at least, and afterwards it should completely occupy a part of our mind throughout day and night.

The ordinary life of the individual is one of Kamachitta or the mind filled with desires, which is related to the Rupachitta or the mind associated with forms. Without forms there is no Kama. Kama is always associated with Rupa. Desire is an urge for any external entity, some phenomenon known to the senses. The first purpose of Yoga is to withdraw the Kamachitta from its natural operations in conjunction with Rupa and to centre it in the essence behind the Rupa or form, i.e., in the form unassociated with the Kamachitta.

From Kamachitta we rise to Rupachitta, the mind contemplating the subtle essence. In all this, we should have a positive aspiration, a yearning to withdraw ourselves from the world of Kamachitta. Without that aspiration of Mumukshuttwa, there is no possibility of practising any kind of Yoga. Yoga does not drop from the heavens. It has to be practised with a deliberate, intensified consciousness. It is the systematized attempt to become aware of Truth as it is.

**Process of Sublation**

From Kamachitta it is very difficult to go to Rupachitta. The processes that have to be undergone by the Sadhaka in transcending the sense-world and entering the world of concepts are fourfold. First, there is concentration on a chosen visible form. It is very difficult to teach Yoga to an ordinary man, because he is so much attached to the notion of the reality of visible objects. If you tell him, "Withdraw your mind from the object which you see before you," he will not be able to do that. He will say, "I see the hard reality before me; I cannot feel that it is unreal; therefore I cannot concentrate on the unreality of the object of the senses." Such persons are asked first to concentrate their minds on a form.

Together with this practice the inhibition of the bodily and mental functions should be attempted. The body is to be seated in one posture, Siddhasana, Padmasana, Swastikasana or Sukhasana. The mind usually is concentrated on different objects. It then flies from one object to another, because of distraction. In this stage of Yoga the mind is made to centre itself on one particular physical object alone.

From the notion of the reality of the physical form of the object, the aspirant is asked to go to the notion of the reality of the abstract concept behind that object. In other words, it is what the philosopher Plato referred to as the eternal idea underlying an object. In Hindu philosophy we call it the subtle body, Sukshma Sareera. From the physical form, we have to go to the subtle. First, many objects are presented to us in the world. Then we come to the consciousness of a single object. Then again we come to the subtler aspect of it. The fourth stage is where we divest even that subtler aspect of all individuality and rest the consciousness on its pure existence alone. This is the last stage of meditation first, began on form, to be practised for transcending the Kamachitta and entering the world of the Rupachitta.

**Impediments**

It is hard to realize this Rupa-consciousness. The greatest obstacle, the immediate impediment which presents itself to the aspirant is stupor or torpidity. This stupor has to be overcome by the exercise of reason and other means such as dietetic discipline, etc. Reason should be used every moment of one's life. The Tamasic nature is overcome by Vitarka (reason).

Then we have to overcome doubt. Various forms of doubt will enter the mind. "Am I right in practising this form of meditation? Perhaps not. Am I right in choosing this Guru, or not? Has my Guru attained Self-realization, or not? Is it necessary to practise meditation, or not? Many are happy even without practising meditation. Why should I meditate?" Then the persistent notion of the reality of the world will be there. "The world is real. Who says that it is unreal? I am feeling it as hard as I can feel a rock. Perhaps the spiritual teachings are false. They do not conform to truth."

Thus the mind will turn away from Sadhana again and again. Various types of doubt will begin to crop up. These doubts have to be rent asunder by discrimination. study, holy company, self analysis and deep meditation, Many other obstacles will follow. There may be Dwesha or hatred for the objects of the world. The worldly man hates God. The spiritual man may start hating the world. One should be very careful here. There should be no hatred of any kind. This element of hatred or aversion should be conquered generating the pure emotions of love and compassion and right knowledge.

Then there will be Vikshepa, distraction or the flirting of the mind from one object to another, attended with worry. Concentrate the mind on one idea, it will run to another idea or form. This is unsteadiness, a great impediment in Sadhana. This Vikshepa should be overcome by persistent endeavour. Yet another obstacle to be overcome is Kama or desire—desire for pleasurable objects or conditions of life. This has to be overcome by strict self-discipline, by disassociation with distracting objects (it is essential in the beginning), by practice of dispassion and one-pointedness of mind.

**Graduated Abstraction**

As a famous verse of a minor Upanishad puts it: *Andhavat pasya rupaani sabdam badhiravat srunu*— "Like a blind man, look at objects; like a deaf man, hear sounds." This means to say that sense-experience should not be allowed to penetrate within. The mind gets fattened on account of its being fed by sense-objects. The senses have to be restrained first by the process of Pratyahara, abstraction. Then the mind becomes transparent, filled with purity or Sattwa. Thus one has to go from the realm of Kamachitta to that of Rupachitta, and then to the world of Arupachitta, the purified mind, which we call Hiranyagarbha. After this stage of realization comes the last stage of what the Buddhists call Lokottarachitta or the transcendental mind, which is freed from all desires, absolutely.

The process of graduated abstraction begins with meditation on a concrete object. Take the form of an Ishta-Devata—Rama, Krishna, Siva or Devi or any form which is the best suited to one's mind. In the initial stages an aspirant should take the aid of a Murti or an image, or at least a picture. Take, for example, the form of Siva. How to meditate on Siva? You have first to keep an image of Siva before you. It does not mean that Siva is like the image. You have to concentrate the mind on the form not because Siva is like that form, but because the form is necessary to take you to the real Siva. You transfer all the qualities of Siva to that form.

Open your eyes; look at the picture. When you look at the picture, you should have no other idea in the mind. Only one idea of the form should be there; none else. Go on looking at the picture. This is the first stage. Then shut your eyes and think of the picture in the mind. When you cannot think of the picture properly, open your eyes and look again at the picture. Continue the practice as long as you cannot dispense with the concrete picture. Then concentrate the mind on the abstract form of the Deity. This is the second stage.

### One in the Many

Then the third stage is that in which one tries to visualize this abstract form in every object of this universe. The Supreme Siva is not confined to one personality alone. All the objects of this world are manifestations of Siva. The infinite forms of the Lord have to be visualized in this third form of meditation not as separate entities but as one consciousness revealed through many objects. By this time the Tamoguna of the mind is completely overcome. In this third stage the mind will be lifted up by its own impetus of meditation.

The mind, ordinarily lives on diverse foods. It never likes to be fed with only one thing continuously. It wants variety. One would have noted that if one goes on doing Japa for a long time, sleep is induced. But when one sees a cinema show, one does not fall asleep. Why? Because there is a variety of objects in it. There is sense-communication and diversity. But in Japa and meditation there is no pleasure, because there is no variety, nothing to attract the mind. Sleep is the trick played by the mind to cease from the act of concentration. It does not want to concentrate itself on any one object alone. It wants to jump from one thing to another. Variety sustains the mind in this world.

All forms of the world are manifestations of the one Absolute. The mind should be made to understand that the Substance out of which all things are made is One. Then the mind will not be distracted or restless. It runs from one object to another, because it thinks that there is some value in that object which is different from the object of meditation. The mind should be educated and made to understand that it need not flirt from one object to another for obtaining happiness. If Truth is one it is in every form, at every time. The mind should be aware of this substance present in multiple forms and thus will not be distracted by their diversity.

In the fourth stage the multiplicity of the substance in objects gives rise to a single universal form of the Divine Being. Then all forms vanish altogether, and there is an experience of the oneness of the meditator's consciousness with the object of meditation itself. This stage is that of self-absorption or Samadhi.

### Our Ideal

Meditation on the Supreme Self has therefore to be practised in every possible way, externally as well as internally. Our whole life should be one of meditation. We should live according to Dharma, which is the law of the Self. This can be possible only if we maintain a continuous consciousness of the Self-the Eternal.

The highest Dharma is the recognition of our intimate relation to the Absolute Self, and every other form of Dharma is a partial manifestation of this ultimate Dharma. The lower Dharma is a movement towards the affirmation of this Supreme Dharma. Our activities in life should be processes of our evolution towards the Infinite. Our life amidst the things of this world should be converted, transformed and transfigured into divine life.

Our life should be centred in the Self, and not in objects. Life ought to reflect God-Being. Our duty in life is to adhere to this law, this Dharma of the Divine Being, the Self. The universe is essentially a unitary whole. It is One Being, a single indivisible experience. Therefore, our attitude to the universe should be the same as the attitude which we have towards ourselves. This is the meaning of the saying "Love your neighbour as yourself." The universe is an expression of ourself, but only we should understand what we actually mean by 'Self'.

We have noticed that there are various forms of the expression of the Self. All these expressions should be considered as appearances of the one Self alone. Our ultimate happiness is in the Knowledge of the true Self, not in its empirical expressions as the family, community or nation, though their relative bearing in our life is acknowledged. *Yo vai bhuma tat sukham*—"the Infinite alone is bliss." The pleasure that we derive from the objects of this world is only a drop of that Supreme Bliss. But for the existence of That, we would not have experienced any joy in life. We live, because the Supreme Self is. We understand, because the Self is Intelligence. We enjoy, because the Self is Bliss. Satchidananda is the nature of the Self. It is this one Self that goes by different names,—God, Brahman, the Absolute.

"To love all as one loves oneself" is the succinct statement of Dharma. Universal love is a mark of saintliness. It cannot come to all. Universal love is the consequence of Self-realization. Only saints and sages can have it. It is to see the Self in every being and to work in this world as an instrument in the hands of the Supreme Being. The fruits of actions will not then cling to the individual, because then it is not the individual that acts, it is God that acts in this world. The actor, the action, the goal of action.—all these are but a combined process in the one Reality. The agent is not separate from the result of the action, nor is the process of the action of the agent different. There is but one universal process, of which we are just bits, parts or aspects.

### Pre-Conditions of Realization

In the spiritual path a Guru's help is necessary. Mere study of books and ratiocination cannot help us much, because these are mere intellectual processes. The Guru's initiation opens the portals of realization. Satsanga is absolutely necessary in the attainment of spiritual knowledge, and the practice of meditation. One must be well equipped for the reception of this knowledge. There should be correct understanding, perfect detachment and a yearning for Moksha, or Mumukshuttwa. Genuine aspiration is the pre-condition of success in leading a spiritual life.

Spiritual life is not some queer form of life distinct from the ordinary way of life. It is *the* life, the only true life. One should give the transforming touch of spirituality to every form of life that one lives in this world. Life is essentially spiritual, whether we recognize it or not. When one recognizes it, one becomes a saint. When we do not do that, we live as ordinary mortals and go through the rounds of birth and death. Desires can be completely uprooted only by a sincere love for God, an aspiration for Self-realization, which we ought to have every moment of our life. This is the *background* of the fourfold means prescribed by the ancient seers—Sadhana-Chatushtaya.

The four means to Self-realization are correct understanding and discrimination; dispassion or Vairagya; the sixfold virtues,—tranquillity of mind, control of the senses, etc.,—and intense yearning for the Ideal. Unless we have an intense desire for Self-realization, we will not progress much in the spiritual path; and this yearning comes from Viveka and Vairagya, accelerated by Gurukripa. Gurukripa and Ishwarakripa (God's grace) are necessary for leading the spiritual life. The goal of life is the realization of God or the Self. This Self or God is not some otherworldly entity, something beyond us, but It is here and now. It is identical with us. We are That. To recognize and realize That is the purpose of life.

## THE INNER FACTORY

The food that you take consists of nitrogenous elements and proteins, fats or hydrocarbons such as ghee and carbohydrates, such as rice and sugar. Proteins build up the tissues and the muscles. Carbohydrates produce energy. Besides these, there are various kinds of salts also. The various digestive juices, saliva in the mouth, gastric juice in the stomach, bile, pancreatic juice and the *Succusentericus* or the intestinal juice in the intestines act upon the particles of food during their passage in the alimentary canal or digestive tube. Saliva acts upon starch. It converts it into sugar. This action is further taken by pancreatic and intestinal juices in the intestines. Bile acts upon fats. Gastric juice and pancreatic juice act upon proteins. The whole thing is converted into a milky juice called chyle. This chyle is absorbed by lacteal vessels and it is mixed with blood. The right side of the heart contains impure blood. This impure blood is sent to the lungs for purification and after being purified is brought back to the left side of the heart, and from there it is pumped through the big artery aorta, throughout the body. In the capillaries the blood exudes as lymph and bathes and nourishes the tissues and cells of the body, and the impure blood is carried back by veins to the right side of the heart.

The waste products of food are carried along the large intestine which is six feet in length to the rectum where it is retained-as faecal matter. When the nervous impulse is carried to the rectum from the defaecation centre in the spinal cord, it is discharged in the morning through the anus, the terminal opening of the alimentary canal.

The kidneys, that are situated in the loins, one on each side, eliminate the urine from the blood and send it through two tubes called the ureters to the reservoir of urine called 'bladder'. From the bladder it is discharged through the urethra.

The nervous system consists of cerebrum or forebrain, cerebellum or hindbrain, spinal cord and the sympathetic nerves. There are various centres in the brain for hearing, seeing, tasting, smelling, speaking, etc. The afferent impulses from the hands when a finger is stung by a scorpion, are carried through the sensory nerves to the spinal cord and from the spinal cord to the brain. Mind that has taken its seat in the brain, reacts. It feels. An impulse travels from the spinal cord and thence along the motor nerves to hand. At once the hand is taken back within the twinkling of an eye. The sympathetic nerves supply the internal organs, of the abdomen, liver, spleen, heart, etc.

Now I will describe, how this vital fluid semen is manufactured. The two testes or seeds that are located in the scortal bag are called secretary glands. These cells of the testes have been endowed with the peculiar property of secreting semen drop by drop from the blood just as the bees collect honey in the honey-comb. Then this fluid is taken by the two spermatic ducts or tubes to the two small bags or reservoirs for the semen called Vesiculae Seminalis (seminal bags), one on each side. Under excitement, it is thrown out by small ducts called ejaculatory ducts into the prostatic portion of urethra or urinary canal, where it is mixed with the prostatic juice, secreted by the prostate gland.

Who is the real Director of these internal organs? Who has created this subtle, internal, magnanimous machinery? Are you not struck with awe and wonder, my dear friends, when you think for a moment seriously about the Divine Grandeur and Divine Glory, that are exhibited in the structure of these miraculous mechanisms, heart, lungs, brain etc? How harmoniously do they work! Who converts food into blood? Who pumps the blood into the arteries? It is He. Feel His Indwelling Presence. Pay your silent homage to Him. Glory, Glory unto the Lord, the Creator of this wonderful body, His own image, His own dwelling house, the Navadwarapuri, the nine gated city!

# HEALTH

## AYURVEDA VERSUS ALLOPATHY

(*Dr. Lakshmi Devi, M.B., B.S., M.R.C.S. (Eng.), L R.C.P. (Lond)*)

Allopathy is now-a-days termed as Modern system of medicine and this perhaps may be to differentiate it from the ancient systems indigenous to our country. We associate progress with modernity and it is true that Ayurveda remained static for want of patronage from the alien rulers. As with our religion, so it is with our great medical science. Vicissitudes of fortune have inhibited its growth, but, thanks to the great selfless workers, it is putting on fresh shoots to-day. If the Government gives its whole-hearted support now, Ayurveda will soon establish itself in its rightful place. The Ancient Indigenous System and the Modern Medicine should be complementary to each other and serve the people of the country, each in its own capacity.

In the field of surgery modern medicine certainly scores a point. It has advanced well and is still making rapid advance towards perfection. The present-day surgeons are instrumental in bringing about spectacular cures and the operation are devoid of much of their terrors. Diagnosis of diseases has also become quicker, easier and perhaps more certain. But the use of X'Rays and various microscopic and biological tests are not always an unmixed blessing. Even at the very beginning of the introduction of instrument such as a stethoscope, Sri James Mackenzie, a famous heart-specialist of England, sounded a warning against undue dependence on instruments. According to him, the reactions of the patient and the bed-side observations are far mere important than any observation recorded by instruments and laboratory findings.

A human body is not altogether a machine though it is often compared to it. There is something else which can be neither X-ayed, analysed, nor seen under a microscope. This 'something' can be studied and understood only by a ripe experience derived from long and patient observations at the bed side. Ayurveda is based on such an experience and observations of the Sages whose sole aim was to serve humanity.

The outstanding characteristic of the Indian mind is its synthetic approach and hence Ayurveda has classified all observations both mental and physical under three big groups, *viz, Vatha Pitta* and *Kapha*, and later on into smaller and yet smaller groups according to the various permutations and combinations. The nature of the pulse, the slight varitations in the voice, the colour of the eyes, the feel of the skin, physical appearance of the sputum, urine and faeces—all give a mine of information to the Ayurvedic physician and enable him to correctly diagnose a disease without depending on a laboratory data. This helps him to proceed with his treatment confidently. But, a doctor trained in modern medicine would feel lost without the results of the examination of blood, stools and X-Ray photographs. The higher the qualification of the doctor, the more is his dependence on these. So an accurate diagnosis has become a luxury which few can afford.

Lastly, in the treatment with medicines too, the allopaths have achieved dazzling results. There are specific drugs against several diseases and the sick man is put on his feet earlier by them than by an Ayurvedic-

physician. But the approach of the two is fundamentally different. In modern medicine, the theory of germs is very important and the chief aim of the treatment is the destruction of the germs. But, these germs being not very different from the cells or the units composing the body it is quite possible that the drug which kills the germs may also have a deleterious effect on the delicate body cells. So, while a patient is cured of a particular disease, he may fall a victim to another disease as a result. Centuries ago, Sri Charaka, the famous Ayurvedacharya, uttered a clear and ringing warning against this. Yet, to-day, instances of this nature are not unknown in the treatment with Penicillin and Sulpha drugs. The danger is enhanced by the various firms that send out alluring advertisements of drugs which are said to contain various vitamins and hormones. The public must beware of the indiscriminate use of these.

Now, Ayurveda attributes all diseases to changes in the nature of the body fluids and their functions and no matter how they are brought about, it tries to restore them to normal. The process takes a long time but it brings about a permanent cure and leaves behind no untoward effects, The difference in the mode of approach of the two systems may be made clear by an illustration.

A counity is invaded and occupied by an enemy. One may throw bombs at the enemy and quickly destory him and, at the same time, also causing destruction to one's own land. On the other hand one may non-co-operate and make it impossible for the enemy to stay. It is in these methods of non-co-operation with diseases that Ayurveda excels. Our ancient physicians laid great stress on how to promote health rather than on how to fight disease. They have bequeathed to us a wonderful code of rules of hygiene, both mental and physical.

## THE MOST URGENT NEED OF INDIA TODAY

*(Dr. Lakshmi Devi Mirchandani)*

What is it? There are many answers to this question, and each one of them as correct as any other; but here is an advice given by Sri Charakacharya ages ago, and it suggests an answer with which most people will agree.

*Sarvamanyat parityajya sareeramanupaalayet*
*Tathaa bhavati bhaavaanaam sarvabhaava*
*sareerinaam.*

Even at the risk of giving up everything else, you should protect your body; for, if your body does not exist, everything that exists is non-existent to you.

Page 101, 'National Health' by
Dr. Lakshmipathi

This is good commonsense. Whatever be our other aspirations, our foremost aspiration should be to have a sound body, for without it other things can neither be achieved nor enjoyed. To be free from disease is not enough. The body should also be kept in a state in which it can resist disease. This state is called "*Positive Health.*" How few of us have an earnest desire to acquire positive health? Some aspire for wealth, some for name, some for some other thing and so on—but alas, few or none at all for positive health. We think of health only when we lose it, and then spend precious time and money in trying to make good the loss. Even those, the athletes and society beauties, who spend hours together in the care of body, do so, not so much with a desire to cultivate health, but to win name and fame.

In Bharat things were altogether different before. Many a science like Chemistry was studied because it helped one to keep the body healthy. Ayurveda or the Science of Life formed a Central Science which yoked other sciences into its service. It does seem strange that a country, where Soul is thought to be all important, should have attached such importance to the body. They, our ancients, took care of the body, not because they loved it and were attached to it, but because it served as an efficient means to an end. They realized that it was made of the five elements to which it would return. But it had a purpose to serve. They called the body and the mind a field (*Kshetra*)—a most appropriate name—and like good farmers, they cultivated it and kept it free from weeds both mental and physical. *It is this desire to cultivate the mind and the body that is required today.*

Yes, the ancients attached great importance to the human body. They knew that it is the human body that possesses Buddhi or the power of discrimination and judgement through whose help the individual soul realises its divine nature, destroying ignorance and impurity. Their goal was to attain the Brahmic State. Ours, on the other hand, may be different—a more materialistic one, to wit—to win wealth or perhaps a name. But the body is the conveyance which takes us to our goal and we must, against all odds take good care of it for that very reason. We must not wait till an accident occurs and then spend all our time, energy and resources on repairs. We know that the law takes a very serious view if it be discovered that a driver has neglected to take due care of his conveyance. How, then about the driver of the human body?

The Health Department of the Government of India and the World Health Organisation are busy working out ways and means to build up a healthy Indian Nation. All these are helpful but will not go far in ensuring the good health of the Nation as a whole, unless there is an intense desire, a strong determination on the part of the people, individually and collectively, to be healthy. *It is this intense desire for positive health that is the prime need of India today.* Every man, woman and child must feel it. When once this desire is kindled and well established, ways and means of fulfilling it will appear by themselves. Thanks to our ancient civilisation, we do not have to grope our way in the dark. We have only to switch on the light and the right royal path will automatically appear before us.

*Nityam hitaahaara vihaara sevee*
*Sameekshyakaree vishayeshvasaktah,*
*Daataa samah satyaparah kshamaavaan*
*Aptopaseveecha bhavatyarogah.*

A person who takes suitable food and recreation according to regulations, whose actions are well considered and not hasty, who is not entangled in vices, who gives freely, who is impartial, treating others as himself, who is truthful, forbearing and contented, remains free from disease.

These words deserve deep consideration. How beautifully the body and the emotions are linked with disease.

Firstly, the body requires suitable food-suitable food need not be costly food. Nature has in Her wonderful methodical way produced material to suit all pockets, only we must have the right wisdom and desire to choose properly. Regular suitable recreation—this would mean a proper balance between work and rest—regular practice of at least a few Asanas by each member of a family or a minimum of at least fifteen minutes a day early in the morning, would be of immense help in maintaining a positive health.

There is no need for any one to keep late hours in the office, all that is required is to put in full effort

during the regular working hours. It is the quantity of work that counts and not the number of hours of work. Rest does not mean idleness. Recreation rather than idleness is the foremost requirement. Therefore some pleasant occupation will be helpful.

The rest of the verse tells us how we may create a peaceful disposition. Peace is health supreme; restlessness is disease.

Thus the Road to Positive Health is not in any way a difficult one to tread. Neither large sums of money, nor organizations are required. It is enough if every one possesses an intense desire for Positive Health. *It is this desire in every citizen that is the urgent need of India today.*

### AYURVEDA IN DAILY LIFE

SRI SATCHIDANANDA MAITHANI

(*Ayurvedacharya, Sivanandashram*)

The word Ayurveda means a treatise on living a long lile. It not only deals with medicines, but also with the rules of hygiene and the observance of the different laws that relate to health and hygiene in our day-to-day life.

Man suffers from diseases mainly due to two important causes, namely, ignorance about the laws of health and the roles of diseases from creeping in. Ayurveda has given important rules to be followed and adopted by all in their daily life and here are some of them.

1. Massage with oil (sesame oil, cocoanut oil or mustard oil) all parts of the body, once or twice a week. Apply it to the head, soles of the feet and ears daily. If not possible, you can apply oil to these parts on alternate days. Massage of the head relieves the brain fatigue, brightens the eyes and sharpens the intellect.

2. Get up in the early morning at 4 a.m. The brain is fresh at that hour and important work or meditation can be done very easily in the early hours. Take a morning walk. The cool air enlivens the body and fills it with joy and cheerfulness.

3. Take a morning bath either with cold water or hot water according to your constitution. If you take a warm bath, do not put hot water on head, but, before taking the warm bath, bathe your head first with cold water. After the bath rub the body well with a towel. It opens the pores in the skin and gives a glow to the body.

4. Easy Pranayam is also necessary. It is included in the Sandhya Vandhan of the Hindu. Others also have to do Pranayam at least twice a day, in the morning and the evening. Pranayam is the natural means of blood purification.

5. Exercise is as useful as food to the body, to keep it in working order. Even a machine which is not in use for a loog time, does not work well unless it is cleaned. So also physical body requires some physical work or exercise to keep it in good order and sound condition. Further, physical work or exercise gives us strength, vigour and energy.

6. Do not take food when you are in a troubled state of mind or angry because they will hamper your digestion.

7. Take at least half an hour's rest after food. Do not go for the hard or laborious work immediately after food.

8. Do not eat unless you are really, hungry.

9. Drink a glass of cold water immediately after getting up from bed. It invigorates the body and helps the evacuation of bowels.

10. Use as little clothing as possible and see that they are clean. Clean clothes make the mind cheerful and hence the body healthy.

11. Do not drink cold water immediately after hot drinks.

12. Avoid hot drinks like tea, coffee and cocoa because they are not suited to our tropical country.

13. Do not check the urge to urinate or empty the bowels. Attend to them at once.

14. It is better to take fruits in the morning or afternoon in an empty stomach.

15. To ward off infectious diseases, eat daily 5 to 10 leaves of basil (Tulsi) plant.

16. Use oil for the head immediately after a shave.

17. Do not overload your stomach.

18. Fast once a week or at least once in a fortnight.

19. Remember God's Name always as He is the Giver and Sustainer of life.

If you follow faithfully these rules, you will be always healthy, strong and cheerful.

## MISCELLANEOUS

### THE EPIC OF THE ANKLET

BOOK I—PUTHRAR

(*Continued from las issue*)

**Canto VI.—Sea Shore**

A vidyadara and his lovely wife
Then flew in splendour through the deep of air
To see Puhar[1] and all the wonders there
And Indras's festival and all the songs
And dances fair and sweet. He said to heir:
" There we can see Lord Siva's heavenly dance
In burning ground and Lord Sri Krishna's dance
When he slew Kamsa and the joyful dance
Of Subramania when the demon fierce
He slew and Cupid's dance in deep delight.
We can the dances see of Durga bright
And Lakshmi fair and Indra's sovereign queen.
All these the dancer Madhavi will dance
With faultless grace and in sweet harmony
With music, bringing out the pure delight
Of poesy that pearless in words the bliss
That beauty kindles in the heart of man "
They saw the festival of Song and Dance
And felt the fullest opulence of life.
So please the heart of handsome Kovalan
Fair Madhavi in perfumed oil bathed
Her tresses dark and scented them with musk
And plaited them in fivefold linked grace.
Her golden frame bedecked from head to foot
Was clad in lace-lit blue embrodered silk,
Her earrings alternate with emeralids green
And diamonds bright set off her golden tint.
It was a full-moon night. And Madhavi
Desired to go with her true lover fair
To sit and sing in rapture near the sea.
And so they went, he on his prancing horse
And she in her swift chariot to the shore,
Lit brightly by a thousand warehouse lamps
And by the beacon lights that guide the ship.

1 Puhar was the capital of the Chola kingdom.

**Canto VII.—Sea-Songs**

Then Madhavi sang sweetly on her lute
Which like a bride was decked in frgrant flowers
Then Kovalan played on its strings and song
A song in praise of holy Kaveri

*Song*

" If our king northward goes with victory
And weds the Ganga pure, you will not grieve,
If he weds Ganga pure, you will not grieve,
As queen of virtues great is Chastity.
If our king southwards goes with victory
And weds the Kanya pure, you will not grieve,
If he weds Kanya pure, you will not grieve,
As queen of virtues great is Chastity
Hail! Kaveri! you flow with ecstasy
And hear the ploughman's song and hear the lay
Of crowding worshippers along thy way.
With choral waters go, Hail! Kaveri!"

*Another Song*—19

" How can we know—poor innocents we are—
That strangers make false vows to our good girls;
In our pure town the flowers mistake the pearls
For moon and blossom. Such is our Puhar!
How can we know—poor innocent we are
That strangers brought their gifts to swift entice.
Bewildered bees to choose 'twixt flowers and eyes
Know not the way here. Such is our Puhar.
" Here maidens seize the conches fair like star
Flung far by waves and through the sunlit hours
In happy playful mood pelt fragrant flowers
That men mistake for eyes. Such is Puhar."

*Another Song* 22

" The Punnai flowers are scattered every where
By yonder shore and hide the conches thrown
By waves. O cruel eyes! If I had known
That they were seen, I ne'er would venture here.
The maidens scare the birds which fly in fear
From their flung blossoms gathered from a shrine
When dwells a goddess by the bitter brine.
If I had known, I never would venture here
A maid stands there with eyes like those of deer?
Does she buy fish or does she kill with eyes
As keen as lance when she towards us hies
If I had known I never would venture here."

*Another Song*

Is it a human face? Is it the moon
That has from fear of Rahu fled from sky?
Is this a lance? Is it a maiden's eye?
Is this death? Or a maid that brings love's boon?

*Another Song*

" The fragrant flowers, the sand hills by the sea,
This maid with swelling breasts and full-moon face,
And curv'd brows and waist with lightning's grace
All these have caused deep distress unto me."

*Again*

"Your kinsmen catch the fish and thus maintain
Their kin but you your loving slave do kill
In this thy tenderness, thy boosted skill,
Is thine eye's net to bind in sweetest pain?
Why thus to slay you bend your wonderous power?
Reserve your peerless strength to look to thee.
For Lo! thy slender waist in agony
Bends 'neath thy breasts in youth's soft hour."

*Again*

" Thy eyes so red at corners cruel are
O damsel with thy swan gait on the sands!
You pound with coral pestle in your hands
In mortar strong the pearls which shine like star."
Then Madhavi who heard the wall-sung songs
By Kovalan a change of heart perceived
In him thereby, and she in response sang;
In voice whose sweetness spread about her heaven.

*Song on the Kaveri*

Hail! Kaveri! the honey seeking bee
Pursues thy forward march in robe of flowers,
Thou art so great as thy Lord through the hours
In justice rules the land. Hail! Kaveri!
And as you go the peacock in its glee
Walks proud, the cuckoo sings its raptures song
All this is as thy lord desists from wrong
And rules with justice pure. Hail! Kaveri!
Long live his land! We gladly worship thee
Who like a mother fondles his domain
His sceptre's righteous rule will never wane
And will the world protect. Hail! never!

*Another Song*

" You offer glittering pearls but brighter far
Do shine the lustrous teeth of Puhar girls.
Our girls will offer flowers and buy your pearls.
Such is our splendid city of Puhar."

*Another Song*

" He has unfeeling gone from us away.
But we shall not forget though he forget
O swan! tell him our eyes with tears are wet;
O waves! ignore us not amidst your play."

*Another Song*

" O lord! of all this sea-girt vast domain!
You shine so bright in coral and in pearl.
Ah! Cupid's darts have hit our lovely girl.
What shall I say to soothe her mother's pain?

*Again*

" The sun has set and light away doth flee
The birds have stopped their gladsome daylong song
Is there no end to this my grievous wrong?
This twilight dim with pain hath maddened me."

*Again*

" Ah! some one come unto the gladsome shore
And killed my happy and frolicsome ways.
He said, " Give gifts to me " and prayed for grace
He would not go but charmed are more and more.

(*To be Continued*)

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